



No. 4373

the war cry

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Photo: Miller Services, Toronto

AN Indian military officer has a poor opinion of the Taj Mahal, generally viewed as one of the most romantic and beautiful buildings in the world. Author Georgie Ann Geyer quotes him as follows:

"We Indians do not like the idea of the Taj being thought of as a symbol of India. It is a symbol of suffering. Indians suffered to build it. The area was deprived of everything else. For years people moved away from the area because of the heavy taxes imposed on them in order to build the Taj."

Later Miss Geyer visited Shah Jahan's celebrated tomb at Agra where she found her guide most enthusiastic about its glories. So she asked him what he thought about the military man's contention that the Taj was not a true national monument.

"Not true at all," he answered briskly.

"Don't you feel that a great

deal of suffering went into it?"

"Perhaps, but look at it now. It's good business for us."

"But not for the people who suffered building it," interjected Miss Geyer.

"Ah," he said, smiling broadly, "you forget that we believe in reincarnation. Perhaps in another life I was one of the workers. Now the Taj is serving me well."

If these two Indians had discussed the matter together would not the military man have suggested that the hard toil, poverty and uprooting during the twenty-two years the tomb was being built was a high price to pay for the congenial employment in the tourist trade provided for a few of their descendants three hundred years later?

The soldier, prepared to lay down his own life if need be in the defence of his country, would probably have been contemptuous about the guide's satisfaction with his creature comforts and his

assumption that he may have contributed towards it in a former incarnation.

Presumably the soldier would have qualified his objection to suffering. By his profession he bears witness to the belief that it may be necessary to inflict pain and to suffer it himself for the ultimate good of the nation. Both Indians, then, believe that suffering can be redemptive. The one is willing to bear his share. The other has found a ready excuse for contracting out.

As a man of vision, as well as a man of action, the military man resents the idea that a symbol of suffering should be a symbol of India. That is why the ethereal Taj Mahal to him is no better than that other symbol of India, the fakir on his ghastly bed of nails. It achieves nothing.

The guide, if he is a peace-loving man as many Indians are, would then retort that most of the wars of this century have

been proclaimed to have been for the ultimate good; and that the suffering at Agra succeeded in creating beauty for generations to enjoy, whereas military operations only destroy it and leave a legacy of misery. And the officer would quickly reply that but for the Indian Army the guide would not enjoy the Taj or his job for much longer.

We'll leave it there. Like most arguments there are points to be made on both sides.

BUT when is suffering redemptive?

Life devoid of some measure of inconvenience, frustration, insecurity or pain would become a bore, as many healthy, affluent and secure people now find it to be. It is beneath the darker shades of life that a man finds the opportunity to make himself. The suffering we endure through the wrongs of others, as well as our own, is the price we pay for the freedom to make ourselves. In a sense it gives us the chance to be our own providence.

It is doubtful if any of the
(Continued on page 10)

Reflections at the Taj Mahal

the war cry

CANADA AND BERMUDA

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IN THIS ISSUE

WHEREAS we frequently plan an issue of this periodical to fit special times, seasons and circumstances, once again this week we have an example of how a theme develops almost fortuitously.

Although the subject of freedom and repression in a general sense was in the mind of our Territorial Commander when he wrote his message to Salvationists (page eight) this was already in type before the unexpected crisis in Europe. So was the front page feature on the Taj Mahal which reveals how the hurt that despotism engenders can last for centuries.

Colonel John Hunt, on page five, gives theological evidence in support of Commissioner Wiseman's contention that the Christian reaction to these unhappy situations is not passive submission but to work "for the establishment of the Kingdom of Christ upon the earth"—which is what the politicians really want, if they only knew.

Confidence in the triumph of righteousness, fortified by historical evidence and encouraged by the revelation of future promise has also been much in evidence in Major Read's commentary on the Epistle to the Hebrews which ends this week. It is, of course, a major Bible theme.



THE BIBLE—Source of confidence

EDITORIAL:

A Step Backward

RIGHTLY our sense of justice has been outraged at another blow to freedom. Inevitably fears and suspicions have been aroused or confirmed just as relationships between the world's most powerful political blocs appeared to be improving. It looks as though the cold war may be on again.

An appeal from the World Council of Churches at its Evanston Assembly stated that "fear and suspicion cannot be replaced by respect and trust unless powerful nations remove the yoke which now prevents other nations and peoples from freely determining their own government and form of society".

It took the Christian Church many centuries to learn that credal systems cannot be imposed upon people against their wills; but long ago it found that inquisitions, burnings and bloody crusades were not the way to deal with religious "revisionists" and deviationists. In these days, under the ecumenical umbrella, peaceful co-existence is moving toward creative "pro existence" each church valuing the contributions of the other.

So it is with political systems. They cannot be imposed, maintained or contained by force.

Just as false doctrine is a threat to the stability of the Church, liberal views can threaten

the security of a political structure. Yet, whatever justification a powerfully armed nation, or group of nations, feels it has for coercing a small one, physical force is not the answer.

Only under strictly defined conditions are the upholders of law and order in democratic countries permitted to violate private rights, and then only as a last resort. More and more, physical force is becoming outlawed in civilized communities. In the long run it fails in its ultimate objective.

Peace, in terms of law and order, may be kept by physical restraints. It may be kept by curtailing freedom of the press, of speech and religion. But peace can never be made on these terms. After the battle the sword must be changed into a ploughshare. The sword may help to keep the peace but it must be turned into something creative if peace is to be really made in the world. This is the substance of an article in this issue by our Territorial Commander, written, incidentally, before the Czechoslovak crisis.

We have seen a step backward in the world's struggle towards mutual respect and understanding. We must thank God that so far outright warfare has been averted and pray that wiser counsels may eventually prevail.

Sobriety: Vaccine for traffic disease

A timely editorial from "The London Free Press"

WE are illogical creatures in the face of death.

We panic when a child dies of diphtheria because we know that disease can be controlled by immunization. We mount nationwide fund-raising campaigns to try to end suffering from diseases which kill a few hundred people a year. We recoil in horror at the two or three airline crashes a year which each kill seventy-five or one hundred people. We agonize over the few score hunters killed each fall in shooting accidents. We weep for the occasional victim of a gangster's gun.

Yet most of us on this continent accept the death of fifty thousand people a year in automobile accidents—almost one thousand men, women and children every week of the year—with little more than a casual glance at the headlines. We dismiss equally lightly the hundreds of thousands whose accident injuries range from a bruised knee to those that maim for life.

Our concern about needless deaths from disease, hunting accidents, airline crashes and criminal violence are all valid, of course. Yet our lack of concern about the appalling toll on the highways in relation to our attitude toward these other needless deaths, is so striking that if it were not tragic it would be laughable.

Traffic deaths appear doubly tragic and unnecessary in the light of a research project in United States, which determined that in half the annual fifty thousand and highway deaths, alcohol was a factor.

Think of it... every day of the year sixty-five people die from a mixture of alcohol and gasoline. That's the equivalent of an airline crash every day of the year, not somewhere in the world, but right here in North America. If such crashes were occurring, particularly if they were due to pilots drinking, there would be a great public clamour and all aircraft would be grounded, fast.

It's a frustrating situation for anyone involved in highway safety. Most of the time, it seems that no one cares. The morgues fill with dead. The hospitals fill with injured. Every day's paper catalogues the statistics... dead, seriously hurt, minor injuries and released from hospital. Reporting it is a dreary chore; it's a sad and onerous task for those who care for the injured; it's the ultimate sadness for those who stand beside an open grave.

The toll can be reduced. It must be.

The omnibus bill of criminal code amendments includes breathalyzer tests for drivers suspected of being under the influence of alcohol. In Britain, where breathalyzer tests were introduced last year, road accidents have been reduced forty per cent, traffic deaths were down twenty-three per cent in the first six months.

It can't come here too soon.

Prayer partners are requested in connection with the evangelistic campaign to be conducted in Galt, Ont., by the Rev. Sydney Cox from September 22nd to 29th.

S.A. Uniform in Russia

THE Salvation Army uniform has been seen in both Russia and Poland this year.

Mrs. Colonel Wm. F. Noble (R)—known to many North American Salvationists as Lieut.-Colonel Lillian E. Hansen, the former Editor-in-Chief in Atlanta, U.S.A.—has told an English audience of her visit to Russia where her uniform aroused much interest and established useful contacts.

A Swedish officer, Brigadier Lisa Gustafsson, was in Warsaw last spring as a delegate to the fifth international congress of the World Federation of the Deaf. Her uniform had the same effect as that described by Mrs. Noble.

ABOUT THE ARMY — 3

GOVERNMENT OF THE ARMY

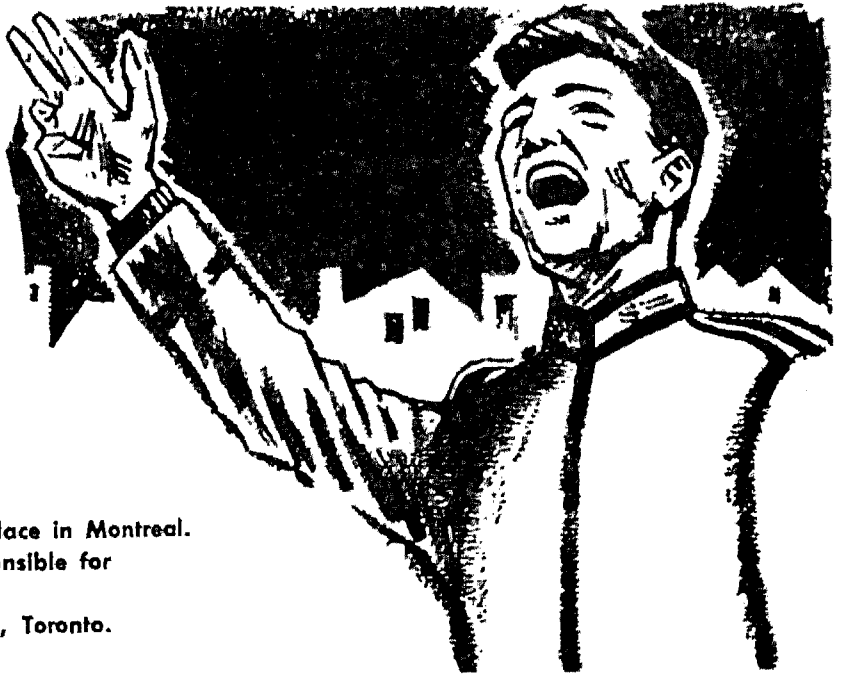
THE Army is governed somewhat on a military plan. The General is commander-in-chief of its world-wide operations. Special officers, whom he selects for the purpose, assist him in the general direction of the Army from the International Headquarters in London.

The work in each country is under the command of some one officer who usually holds the rank of a Commissioner and who is appointed and removed by the General; his command, which is known as a territory, is organized in divisions and corps.

The unit of The Salvation Army's formation is the corps. There may be one or more corps in any city, according to size and circumstances.

For financial and other administrative purposes there are set up at the different headquarters various advisory boards. Officers and soldiers alike are governed by the orders and regulations which are issued for their guidance by the authority of the General.

What's new in Montreal?



A realistic redeployment of Salvation Army forces is taking place in Montreal. A "War Cry" staff member talked with the man largely responsible for the new approach, Major John Ham, former corps officer at Montreal Citadel, who is now stationed at Dovercourt Corps, Toronto.

THE Montreal Citadel Corps, now housed in a former church building (stained glassed windows still there) has a tradition which goes back more than eighty years. But these latter years, the last four in particular, are linked with the early years in the quality and inventiveness of the corps' ministry. While the corps has an excellent brass band and songster brigade (often the apex of "success" for some corps) these musical forces are only ancillary to the main thrust of this community of Salvationists.

The spiritual tone of the corps is evidenced, in part, by notable cases of soul-saving and by the increasing cosmopolitan nature of the corps, feels Major Ham. He told the story of one man's conversion. "The man was a gambler who had large debts with the Mafia here in Montreal. I had to go around to members of the Mafia and get them off his back. They had threatened to break his legs and he was in physical fear when he came to see me. I asked them to have compassion toward this man and the debts that he owed them and now all the debts are paid off.

"The pretence was that it was a business debt and we went along with it. One of the members of the gang was so impressed with the fact that I went to see him about the convert that he offered to

take me out to dinner. He wanted to know all about The Salvation Army helping people like that. We had quite a conversation!"

A real exchange of cultures is going on within the corps. There is a medical doctor and his wife from Turkey who share actively in the life of the corps. Attending regularly as well is a Chinese girl from Shanghai, and people from Switzerland, Germany, France, Hungary, the West Indies.

The new emphasis at the corps centres in three projects (1) The West Island Project (2) The Child Care Centre and (3) The Coffee House.

The West Island Project:

For some years the English-speaking population of Montreal has been moving out to what is known as the West Island area. Recently the Army purchased land in a location that will bi-sect the whole general area—an excellent location. New housing developments are being built all around this land. From this environment it is obvious that the first move should be in youth work, possibly with the construction of a gymnasium which could be used as a multi-functional building. There are approximately forty Montreal Citadel families now living in the area and in the June change Captain and Mrs. James Johnson were appointed to develop this work.

The Child Care Centre:

The Salvationists were concerned with the fact that they had a tremendous asset in the downtown area of Montreal which was not being used anywhere near capacity during the week. Several projects were considered: a day nursery for working mothers; care for crippled children and, finally, a care centre for mentally retarded children. They found that the need was here and received tremendous co-operation from the Montreal Society for the Mentally Retarded, which provided the group with case histories and gave orientation classes to the Salvationist volunteers.

The centre is the first in Montreal to start this service and since its commencement there have been pilot projects in different areas of the city.

Basically, what the centre does is give the mother of a mentally retarded child a place where she can leave the child for a day with the assurance that skilled, understanding help will be provided. Major Ham spoke of the gratitude of some of the mothers, some of whom were enjoying their first free day in years. "For instance",

he said, "one of the mothers brings her two boys and then attends the Thomas Moore Institute for an educational course as a diversion from her parental responsibility on her day off that is provided by The Salvation Army. She does, however, run home at noon to give lunch to her eight-year-old normal daughter. The first week she brought her boys was the first time she had ever been able to sit down for lunch alone with her daughter. It takes us over an hour to feed the two boys and she was so busy feeding them that the daughter always had to prepare her own lunch."

At present the centre accommodates eight or nine children, ranging in age from three to nine years. The service is bi-lingual and non-sectarian and is used by Roman Catholic as well as Protestant mothers.

The Coffee House:

"The Potter's House" is located in the basement of the downtown building and operates each Friday night as a service to lonely young people with no place to go and to some of Montreal's hippy population.

There was about six months' preparation prior to the opening of the coffee house in November, 1966. All available literature was read; trips were made to local coffee houses and information was assembled in order to give needed guidelines to the project.

The format each week is recorded or live music; workers moving around through the crowd talking with the young people, and dialogue, which is conducted by Bill Williams. This latter feature gives the young people opportunity to "talk back"; to question, disagree and come to grips with the topics which serve as the springboard and basis for these discussions.

The young people who attend "The Potter's House" value it highly and some come from many miles to attend each week. While the decor obviously "belongs" to the young people the discussion, atmosphere, and spirit of the place is definitely shaped by the Salvationists. For nearly six months an officer, Lieutenant Arthur Frank, has been working with the coffee house ministry.

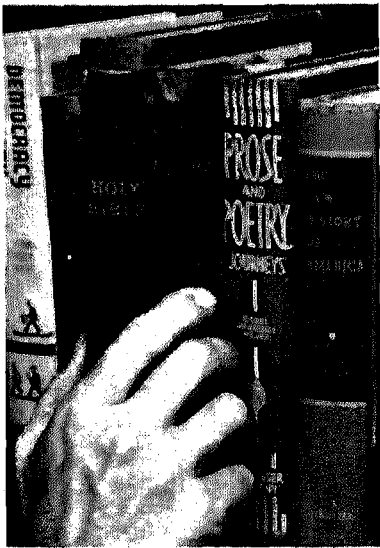
There are many incidents and stories which point out the validity of this type of Salvation Army service to the inner city and its needs. The reshaping of Montreal Citadel's methods to meet evident problems is an encouraging sign of the Army's virility and adaptability.



ABOVE: Bill Williams leads the dialogue session during a Friday night gathering at "The Potter's House" coffee house. BELOW: The Corps Council of Montreal Citadel with Major Ham in the extreme background.



BIBLE School



WE have soared to the stratosphere in Hebrews, but now at the close come quietly to earth. Chapter 13 is down among the prosaic and practical matters of life. After delighting in the mighty doctrines, we must engage in the lowly deeds. It is a descent characteristic of the Spirit. "I used to think," wrote F. B. Meyer, "that God's gifts were on shelves one above the other; and that the taller we grew in Christian character the easier we could reach them. I now find that God's gifts are on shelves one beneath the other; and that it is not a question of growing taller but of stooping lower; and that we have to go down, always down, to get His best gifts." Love is last in Hebrews, perhaps because it is lowest and best.

Like faith in chapter 11 and hope in chapter 12, love in chapter 13 is an aspect of experience, and it is better because everything in Christian experience is better. Thus we summarize the theme:

IN CHRIST, BETTER OVERFLOW OF LOVE (13:1-25)

Love must overflow in personal relationships (vs. 1-6):

V. 1 Love of one Christian for another is the hallmark of Christianity (John 13: 34, 35). Tertullian said in the 3rd century, "It is our care for the helpless, our practice of loving-kindness, that brands us in the eyes of our opponents. 'Only look' they say, 'Look how they love one another' (they themselves being given to mutual hatred)". "We are not to love as though we were brothers, but because we are brothers" comments Griffith-Thomas.

V. 2 Love toward strangers is a virtue. Hospitality was of particular importance when Hebrews was written, because inns were poor, scarce and devoid of cheer for the traveller.

V. 3 Christian concern goes out to the suffering. The early Christians expressed love for those from whom they could expect no return; they made a point of visiting prisons and subscribing money to pay the debts of the inmates.

V. 4 The wedded state is to be held in honour by all: the married are to safeguard their marriage vows, and the unmarried are not to be led into

any false asceticism which belittles marriage, or denies it to any class of men.

Vs. 5, 6 Christians are not to lust for more and more things. The love of money is a binding obsession which produces a wrong sense of values and destroys personal contentment. Worse, it is a kind of idolatry. Why should any Christian be greedy for money? He has something more precious than material things, the promise that God will never leave or forsake him. Love must overflow in loyalty to the Church (vs. 7-19):

Vs. 7, 8 The Hebrews are to be loyal to the memory of former leaders in the Church. Great men they were, some of them among the first disciples of Jesus perhaps (ch. 2:3). The memory of their rule, their preaching and their faith will be a source of strength. In life or in death, they bore testimony to Christ. They departed, but He remains, the Eternal One.

Vs. 9, 10 We are to be loyal to the doctrines of the Church. Any teaching which insists that external ordinances are necessary for salvation challenges the sufficiency of Christ. But the Church has taught—and we must believe it—that the Christian "altar" is the Cross, and that by the grace flowing from it can "the heart be established".

Concluding studies in Hebrews by the Training Principal for Newfoundland, MAJOR E. READ.

Vs. 17-19 Love will also author loyalty to present leaders in the Church. Two things are called for: obedience to these ministers, and prayer on their behalf. Note the "us" and "we" and "I" here. Hebrews is more like a formal address or sermon than an epistle; it has no salutation at the beginning. But here at the end some characteristics of an epistle begin to show. Note, for instance, the writer's desire to revisit the Hebrew Christians. That suggests he had visited them at some earlier date, and was well known to them. Love must overflow till it is made perfect: (vs. 20, 21)

The description of God as the God of peace is significant. It is a phrase which occurs repeatedly in the New Testament (Rom. 15:33, I Cor. 14:33, II Thess. 3:16), and whenever it is mentioned it is always related to the holiness of the believer made perfect in love.

Bearing out the above rule, note here that the writer prays that the God of peace may work in the



that it speaks to us today. The spiritual message is a strong stimulant and, even in English, the text is a treat to lovers of language. About ten years ago I spent fifteen minutes a day for a number of weeks, memorizing the entire book. William Booth must have committed much of it to memory, for one of the intimate sketches which his grandson, Commissioner Wycliffe Booth, gave to us, concerned the Founder's knowledge of this book. I recall the Commissioner telling us how, when William Booth was old and nearly blind, he called his grandson to him and said, "Cliff, read to me from Hebrews". And when the boy's reading did not satisfy the old man, he said, "Now you listen", and then the Founder proceeded to recite verse after verse, through a long passage from this vibrant book. Booth knew his Bible and he evidently loved Hebrews.

"Grace be with you" says the writer by way of benediction, and grace flows to us, as we have seen all the way through, from "Jesus Christ, the same, yesterday, today and forever" (v. 8). Arnold Toynbee was once asked how he thought the world would look in two thousand years time. He replied that he did not know, but that he was sure that two words important to men and women now would be equally important then. Those two words are Jesus Christ.

**NOT all the blood of beasts
On Jewish altars slain,
Could give the guilty conscience
peace
Or wash away our stain.**

**But Christ, the heavenly Lamb,
Takes all our sins away,
A sacrifice of nobler name
And richer blood than they.**

**Believing, we rejoice
To feel the curse remove;
We bless the Lamb with cheerful
voice,
And sing His dying love.**

Isaac Watts

The War Cry

EPISTLE TO THE HEBREWS — 30

Vs. 11-14 We are to maintain loyalty in love to the Lord of the Church. We are dealing with another Old Testament ceremony which has typological significance. In chapter 9 we met a good deal of discussion about the Day of Atonement, and here we have a bit more. Not even the high priest was allowed to eat any of the flesh of an animal offered as a sin-offering on that day; the bullock and the goat were carried outside the camp and burned. Now Jesus was a Sin-Offering, fulfilling the type, and that is why He suffered outside the gate of the city of Jerusalem. It is for the Hebrew Christians, then, to come out of the camp of Jewry, making the break as members of the New Covenant. That will bring reproach, of course, and possibly the hostility of former friends, but devotion to Christ demands it.

Vs. 15, 16 Loyalty will affect our praise in the Church. Praise is a kind of sacrifice; it is not an attempt to effect reconciliation with God, but to express it. "Being already reconciled to God by the 'blood of the new covenant', they prove the reality and depth of this new relationship with their songs of praise" (Soldiers' Armoury). Another sacrifice acceptable to God is service to others; it is, in a very real sense, holy communion.

Hebrews that which is well-pleasing in His sight. What God does always pleased Him; that is why the believer (with the Holy Spirit at work within him) may please God. Compare chapter 11:6 and 13:16. The challenge to us all is obvious; let us enjoy the full blessing of the New Covenant under which we live, and let us demonstrate it by holy living. Love overflows in these concluding greetings (vs. 22-25):

Attention has centred on these verses because of the personal references. Timothy seems to be Paul's friend of that name; here only do we have a strong hint that he suffered imprisonment. However, this does not prove that Paul wrote Hebrews. "They of Italy" has led to the speculation that the epistle was written to Rome. If one were writing from St. John's to a church in Toronto, it would not be natural to say "All the people from St. John's send greetings". But if I were writing from Toronto to a church in St. John's, I might well say, "All the St. John's people here send you their good wishes". However, it must be conceded that we really have no definite evidence here as to the place from which, or the persons to whom, Hebrews was written.

But the important fact is that Hebrews has been preserved for us, and

aids

TO DEVOTIONS

Jesus said: *Let your loins be girded about, and your lights burning; And ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the Lord when he cometh shall find watching . . . Be ye therefore ready also: for the Son of man cometh at an hour when ye think not* (Luke 12:35-37, 40).

fering views which have been expressed upon many matters connected with the Return of Jesus Christ. Prophecies of future events can be variably interpreted, but the one certainty is that *Christ will return as He promised*, and certain duties devolve upon us in accordance with such an event and belief.

We have nothing to do with specified "dates" of Christ's return, whether these are based on astrology or any other philoso-

by speculating on lesser things. The time and the manner must always be subdominant to the purpose of His coming again. This is the strong emphasis—the moral aspect of the return. The judgment throne of Christ must be the focus of our thinking: our preparation is all important—repentance, watchfulness, prayer!

The condition which will obtain at His coming again may be outside our present terrestrial experience, but the preparations for

mote future mankind will, by innate good sense and religious education, come to acknowledge the laws of God.

It is a comparatively simple thing to fall between the two extreme schools of thinking on the Second Coming; on one hand are those whose chief purpose is to busy themselves with looking for "signs" and then prognosticating dates; and on the other hand are those who would allow no real significance to a specified event in the future, but who interpret eschatology—the doctrine of Last Things—as being relevant only to the ever-present!

What then should be the attitude of the Salvationist to the promised return of Jesus Christ? He must, at the onset, see that return as the consummation of the eternal plan of God. It is an event to work for; an event to desire—not to fear! It will be the final vindication of God in history by the establishment of the Kingdom of Christ.

It is in the content of the daily prayer by countless thousands of followers: "Thy Kingdom come!" This is the true destiny of the Church of Christ, and it is no more incredible to believe that one day Christ will return to the earth to rule His Kingdom, as He said, than to believe that He rose from the dead and ascended into heaven. It has been written: "If Christ's return to the earth is inadmissible on intellectual grounds, so is the Bethlehem Incarnation; so are all the doctrines of Christ."

Our task, therefore, is specific: it is not to work out dates, but to work out our own salvation, and help others to do so—praying and working for the establishment of the Kingdom of Christ upon the earth.

Living, He loved me, dying He saved me!

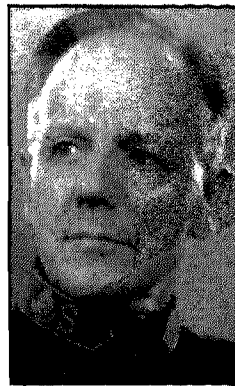
Buried, He carried my sins far away!

Rising He justified freely for ever!

Some day He's coming, oh, glorious day!

" . . . what sort of people ought you to be? Surely men of good and holy character, who live expecting and earnestly longing for the coming of the day of God . . . make certain that such a day would find you at peace with God and man, clean and blameless in his sight."

II Peter 3:11, 14 (Phillips)



The Salvationist and the Second Coming

an article by COLONEL JOHN HUNT

FROM time to time Salvationists are faced with the question "Is Christ coming soon?" sometimes from interested or questioning persons, and sometimes from within their own hearts and minds. A simple answer would be a quiet but firm affirmative, but as so many differences of opinion have been and continue to be expressed on this vital matter, it is thought advisable to make some declaration which might prove to be helpful to the sincere questioners.

First let there be re-stated the headings of The Salvation Army *Handbook of Doctrine* on the subject; these are as follows:

1. The time of the Saviour's coming has not been, and is not to be, revealed beforehand.

2. The Bible makes known certain facts concerning the manner of the Saviour's return.

3. The purpose of Christ's coming will be to raise the dead, judge the world and to establish His everlasting Kingdom.

4. The Bible intimates that before the coming of Christ certain events must take place; among others

(a) The spiritual restoration of God's chosen people, the Jews.

(b) A great ingathering of the Gentiles.

The Army does not undertake to decide which is true of the dif-

phy: Jesus said: *But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father* (Mark 13:32).

The fashion of His return will be as was His going, in bodily form, and in the clouds (Acts 1:9-11). *This same Jesus, which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven* (Acts 1:11). His return will be sudden and when least expected (Matthew 24:37, 42), and will be seen by everyone (Rev. 1:7).

Primarily, of course, we should be concerned with the purpose of His coming, for it is expressly stated that He will come in judgment: *When the Son of man shall come in His glory . . . before Him shall be gathered all nations: and He shall separate them from one another, as a shepherd divideth his sheep from the goats* (Matt. 25:31, 32).

Christian wisdom of the past has never deviated from the fact of Christ's return, though it has never indulged in random speculation. What we know as the Apostles' Creed declares that from "sitting on the right hand of God" Jesus Christ "from thence . . . shall come to judge the quick and the dead".

Christians sometimes miss the strong emphasis of Christ's return

the purpose of His coming are very present considerations. Even though that purpose is couched in terms which are both sublime and awful, those terms are specifically simple: His coming will register blessings abounding, and everlasting life and communion with God to the faithful, but unending loss and judicial sentence to the wicked.

The "when" of Christ's return is of lesser importance than the "What will happen?" when He returns. Many things of what will happen are already declared. Death's power will cease. The grave will yield up the dead. There will be a final separation of the righteous from the wicked. The faithful servants of Christ will be with God in unbroken fellowship, for the Christian has the promise: *We know that, when He shall appear we shall be like Him, for we shall see Him as He is* (1 John 3:2).

Much modern interpretation of Christ's Second Coming is misleading. Some schools of thought use loose phraseology such as "Whenever a soul is born of the Spirit, Christ comes again" or "The Last Judgment is really the present, perpetual, and automatic exhibition and segregation of the good and the bad," or again: "The language of the apocalyptic is always and necessarily poetical and imaginative, and must therefore be understood not dogmatically but figuratively."

Such a trend could mean the abandonment of the coming of the Kingdom at the end of the Age, leaving us with nothing but the vague idea that in some re-

PRAYER SUBJECT: People unable to take a holiday.

PRAYER: Our Father, when we are enjoying rest from our daily tasks let us remember in some practical way those who, through circumstances, cannot have a holiday. We thank Thee for abundant grace bestowed upon the burden-bearer travelling long and lonely roads. May we ease the load in whatever way Thou wilt show us.



Reader Reaction

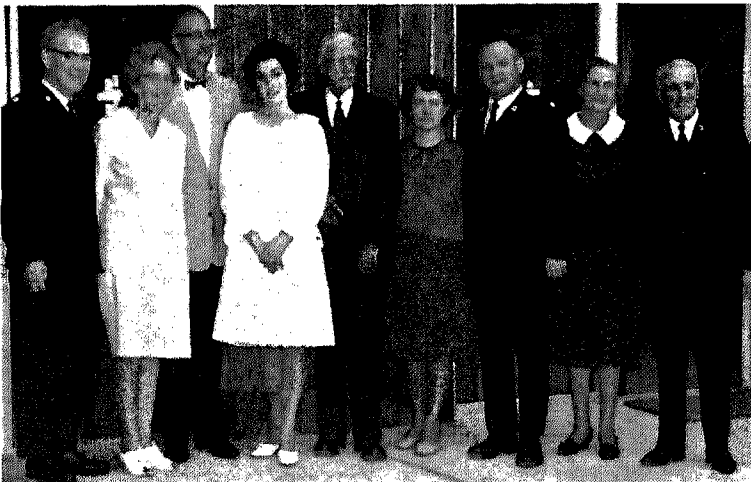
Supermarket Complex

IN the timely and thought-provoking article "Supermarket Complex" ("The War Cry", July 6th), "Sardis" should have included another three points at least, I would suggest:

- Small corps can suffer at least as dangerously from complacency and lack of vision as the larger corps—and can represent "in-grouping" and "the club" at its worst, with a crippling, sometimes completely unrealized "us-four-and-no-more" complex.
- In the light of today's church structuring, and relative to out-reach especially, small corps that are non-progressive and non-growing, year after year — sometimes through long years — are manifestly unattractive and inhibitive, particularly in metropolitan areas.
- With a non-growing group of tithers and givers at best, a non-progressive small corps can become more and more dependent on support from sources outside the corps.

Finally, Sir, surely it is now crystal clear that any supermarket, any business, any church, or any Salvation Army corps that is not obviously attracting more and more new customers is on its way to becoming the kind of problem that we are now literally forced to deal with. We of this generation ought not to leave ourselves open to the criticism by the next, that we tolerated and perhaps even fostered problem situations that we should have had the moral courage to deal with or eliminate. Thank you again for a Salvation Army paper that one finds challenging, helpful, interesting and timely.

Alfred P. Simester,
Lieut.-Colonel
Divisional Commander
Metro Toronto Division



Top: Participants at the fourth annual Bible conference at Miracle Valley, B.C., pose in front of the chapel at the conference site. Below: Guests and officials: (left to right), Major and Mrs. Robert Marks; the Rev. and Mrs. Fred Zarfes; Dr. C. J. J. Rolls; Major and Mrs. W. R. Leslie, and the centre's resident officers, Aux.-Captain and Mrs. E. G. Morgan.

Miracle Valley Bible Conference

WITH 185 seekers during the fourteen-day period, delegates to the fourth annual Bible conference at Miracle Valley, B.C., found spiritual challenge and refreshment. A rehabilitation centre for alcoholics, the facilities were used to provide a spiritual retreat during the two weeks for about four hundred people who vacationed there. The conference was directed by Major Wm. Leslie and the guest speakers included Major Robert Marks, Commanding Officer at Windsor Citadel, Ont., the Rev. Fred Zarfes of Danville, Cal., and Dr. C. J. J. Rolls from New Zealand. Mrs. Fred Zarfes was the featured soloist and her songs contributed greatly to the meetings.

But this was to be a time of physical recreation as well as spiritual re-creation. The delegates and their families enjoyed the afternoons spent outdoors at the swimming pool or around the well-kept grounds. The mornings were spent in prayer and scriptural instruction and each evening the campers met in the chapel to close the day with songs, testimonies and a message from God's word. In two of these meetings, there was a great response to the challenge of the Christian life as forty-five seekers one night and twenty-eight on another knelt at the Mercy Seat.

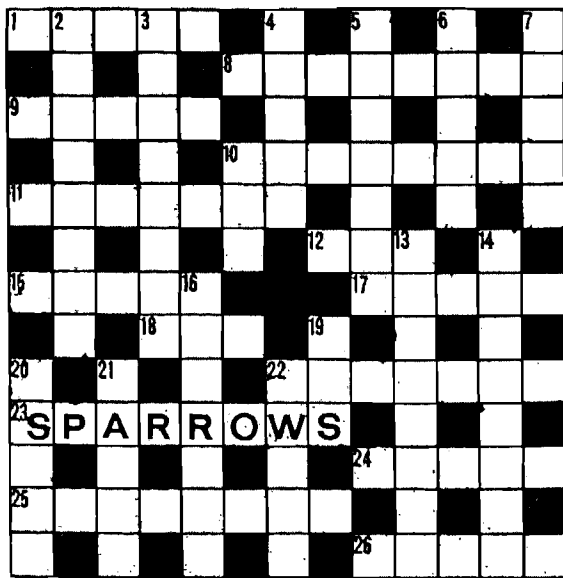
On both Sundays there were many visitors from the surrounding area and Vancouver who joined the delegates for the meetings. It was felt that this year's conference was successful both spiritually and numerically.

— Scriptural Crossword Puzzle —

Where a dash is printed, the missing word is the required solution. Biblical references are given, to be used if needed.

- | ACROSS | DOWN |
|---|--|
| 1. The wicked in his this persecutes the poor (5) | 2. Paul spoke to Timothy about a widow having "— the afflicted" (8) |
| 8. Presides when seated (8) | 3. One who lived at Joppa was called Tabitha (8) |
| 9. "God be merciful unto us, and — us" (5) | 4. Number of months the infant Moses was hidden (5) |
| 10. By prayer and supplication with thanksgiving make these known to God (8) | 5. Sun time turns to proper time (7) |
| 11. These were told about Jesus' resurrection (7) | 6. The crucified thief said Jesus had done nothing this (5) |
| 12. Upon such a day Herod made an oration (3) | 7. Scribes and Pharisees paid tithes of mint and this and cummin (5) |
| 15. Daniel and his friends were found to be better than all the magicians and astrologers in this of the king (5) | 10. God "caused waters to — down like rivers" (3) |
| 17. Hop in the ship for these! (5) | 13. People who followed Jesus "— Him" (8) |
| 18. "They that be fat upon earth shall — and worship" (3) | 14. Such events are often held on Saturdays! (8) |
| 22. Isaac wished to eat such meat before he died (7) | 16. A man who is this cares for the things that are of the world (7) |
| 23. In our Lord's day two were sold for a farthing (8) | 19. Used for lighting and heating (3) |
| 24. "Rejoice in the Lord alway: and — I say, 'Rejoice'" (5) | 20. The Psalmist said he had eaten these like bread (5) |
| 25. "King Solomon — all the kings of the earth for riches and for wisdom" (8) | 21. God's name should be praised in this (5) |
| 26. Traditional maxims (5) | 22. Stolen waters are thus (5) |

REFERENCES ACROSS: 1. Ps. 10. 9. Ps. 67. 10. Phil. 4. 11. Mark 16. 12. Acts 12. 15. Dan. 1. 18. Ps. 22. 22. Gen. 27. 23. Matt. 10. 24. Phil. 4. 25. 1 Kings 10. DOWN: 2. 1 Tim. 5. 3. Acts 9. 4. Heb. 11. 6. Luke 23. 7. Matt. 23. 10. Ps. 78. 13. Mark 5. 16. 1 Cor. 7. 20. Ps. 102. 21. Ps. 149. 22. Pro. 9.



SOLUTION TO THIS WEEK'S PUZZLE

ACROSS: 1. PRIDE. 8. CHAIRMAN. 9. BLESS. 10. REQUESTS. 11. RESIDUE. 12. SET. 15. REALM. 17. SHOPS. 18. EAT. 22. SAVOURY. 23. SPARROWS. 24. AGAIN. 25. EXCEEDED. 26. ADAGE. DOWN: 2. RELIEVED. 3. DISCIPLE. 4. THREE. 5. MINUTES. 6. AMISS. 7. ANISE. 10. RUN. 13. THRONED. 14. SPORTING. 16. WARRIED. 19. GAS. 20. ASHES. 21. DANCE. 22. SWEET.



Major and Mrs. José Garcia, the corps officers at Chilliwack, B.C., when the new hall was opened eighteen months ago, returned to the corps for the recent mortgage burning ceremony, which the Major performed assisted by the present C.O., Captain Stan Ratcliffe. The total cost of the building was \$96,000.



Grouped around the Hon. J. Donovan Ross, President of the Canadian Alcoholism Foundation, are the Army's delegates to a conference on Alcoholism, held at Edmonton, Alta. They are Major and Mrs. Robert Hammond, Major and Mrs. Karl Hagglund, Major Austin Miller and Captain and Mrs. Melvin Bond.



Golden-agers of Vancouver Temple Corps enjoyed a summer outing at Camp Sunrise. Participants in a masquerade included in the programme are seen on the left.

Newfoundland Arrivals

Three more candidates join the new training session in St. John's

**Arthur Mullett—
Corner Brook Temple**

● While still very young Arthur moved with his family to a community which had no church. He found himself going the way of the crowd, mixing with friends who had a bad influence upon his life.

When he was a teenager the family moved back to the city and he was invited by his new friends to attend a meeting. God spoke to him, but it was not until several months later that he accepted Christ as his Saviour and Guide. He witnesses to the fact that his life was completely changed, and now holds meaning and purpose.

Involvement in Sunday school as a teacher, working with the cubs and other activities, soon led him to realize that the Lord was asking for even more from him than he was giving, and he responded to an inner conviction that he should be a Salvation Army officer. He looks forward to the challenge of training.

**Mrs. Carol Mullett—
Corner Brook Temple**

● Though converted as a child, a search for "excitement" later led Mrs. Mullett to try to find satisfaction in passing pleasures. God continued to speak and, at the age of seventeen, she made a full commitment of her life to Him. Since that time, she has found peace and joy in living for God. She has found strength in Christ to speak to her friends about their need of a Saviour, and has been instrumental in leading some to a saving knowledge of Christ.

Real excitement, she has now discovered, can only be found when one is fully committed to the will of God, and to His plan for one's life. She is eagerly anticipating her training, and future service as a Salvation Army officer.

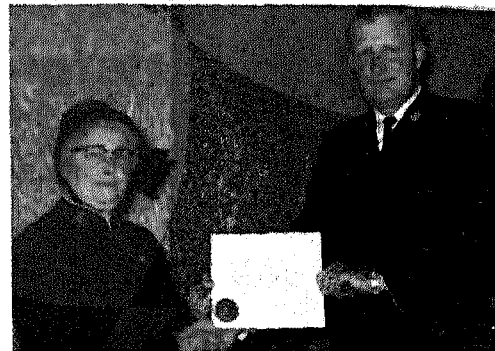
**Anne Faulkner—
Robert's Arm**

● Converted at a cottage meeting when eight years of age, Anne Faulkner points gratefully to the encouragement of leaders and to her mother's prayers as factors in her spiritual growth. The call to officer-ship came at youth councils in Musgrave Harbour when Anne was sixteen.

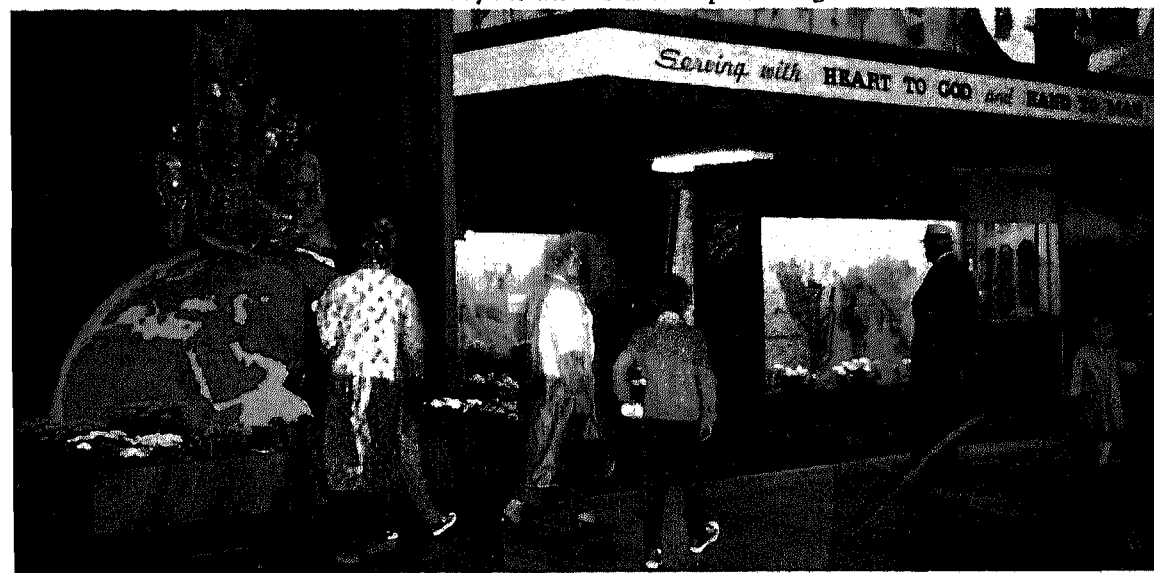
Of her efforts to win others, Anne says: "I try to make my deeds speak so loud that people cannot help but believe what I say. There are many things my companions do both in business and recreation that I will not do as a Christian, because it could be a stumbling-block to someone else. I try to accept things with a smile. Secondly, I fish for souls. When I get into a meeting and the Holy Spirit directs me to speak to someone I do. Thirdly, I have my daily devotions. Every day I pray for the unbelievers so that they will be brought to God."

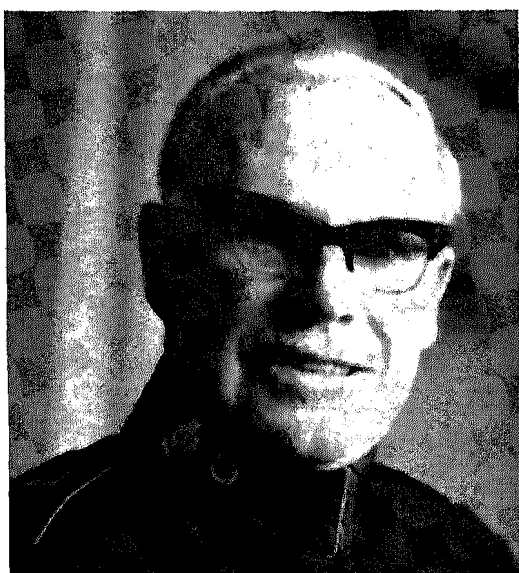


Mrs. Amelia Vesterfelt, the first League of Mercy Secretary to be appointed at Courtenay, B.C., receives her commission from the Commanding Officer, Lieutenant Robert Dyck.



Approximately 250,000 people viewed the Army's booth (part of which is seen below) at the Canadian National Exhibition in Toronto. The group of visitors on Children's Day (above), were interested in some of the 100,000 pieces of literature distributed there. Lieut.-Colonel Willison Pedlar, Captain Lloyd Eason and Mrs. Captain Douglas Hiltz are seen with them.





Something greater than the Temple

In the face of human need much more than worship is required. Each Salvationist should be a living link with the needs of persons.

By
Commissioner
C. D. Wiseman

DAILY papers carry their sorry record of war, murder, starvation and race riots. Violence crashes into our living rooms via the television screen. Even the teeny-boppers are fed it as regular diet. Youth can no longer be described as callow or uninformed, for teen-agers are exposed to life's rawness, as well as to world events the moment they happen, through the electronic media of communication. They come of age very quickly.

No community, however smug and bourgeois, can escape the impact of modern violence. Consciences are stirred and sides taken, if only from the seemingly safe vantage point of the garden fence. There is no immunity. Every man is affected, consciously or unconsciously, by the contemporary unrest. An inarticulate guilt hides in many hearts as the question is pondered "What would I do if I were in that situation?"

In all this turmoil and violence, where does the Salvationist stand? The Salvation Army has laid down no precise rules for individual conduct in times of upheaval and social change, but rather points to the inspired guide-lines in the Bible.

These guide-lines are not academic theories, remote from reality. Rather, they emerged from the rough and tumble of everyday experience shared by the primitive Church. This non-violent community, possessing neither political power nor social prestige, was like a light in the midst of dark decadence and radical change. A particular guide-line that stood the Church in good stead in those days was learned from the story of its Master's temptations in the wilderness. It was that, in the long run, the most effective instruments of change are spiritual, for they reach below the surface, transforming the springs of human character and action. History has vindicated the maxim that they who use the sword perish by the sword. Surely it is equally true that they who live by the Spirit build the Kingdom of God in the hearts of men.

There are those who scorn such statements as mere pious sermonizing. They argue that change can be effected only by ruthless violence, power group against power group. Such leaders fail to discern the ultimate outcome of their philosophy. For violence begets violence, and brings social breakdown in its wake. If successful, it could issue in a protracted dictatorship of the victors that would

rob men of essential freedoms; if inconclusive, it could bring about a state of weariness, despair or even anarchy. Should violent insurrection be crushed, it could end in consolidation of the status quo with confirmation of undesirable physical and psychological ghettos.

Nevertheless, one must admit that under certain provocative circumstances, underprivileged groups could be forgiven if they get impatient with the assumption that peaceful democratic processes will bring about recognition of everybody's rights! To rule out violence as a means of change surely does not mean to rule out organized vigorous pressure to redress grievous wrongs.

Another basic guide-line for Salvationists is to be found in the New Testament evaluation of a person. A person's importance is not defined by race, colour, education or social standing. Christian morality assumes that a person—any person—has prime importance over everything else in God's creation. Christ died for all and the Christian sees persons through the eyes of Christ. Not that the Bible ignores or whitewashes human shortcomings and failure. In fact, no book deals so realistically with man's sin, selfishness and folly. Yet, fully recognizing human depravity, Scripture boldly declares "While we were yet sinners, Christ died for us".

This guide-line raises a most important question. "Am I really concerned about people, so concerned that I am ready to take personal action to help them become spiritually whole persons as

their Creator intended? Or is my expression of concern mere lip-service?" Such a question brings us face to face with the reality of the operative word in our name, "The SALVATION Army". As called evangelists, each soldier of the Army is required to proclaim the good news of salvation.

A corollary of the basic guideline about the value of a person is the belief that human need has priority over institutions and systems, however revered they might be. Jesus emphasized this when He justified plucking grain on the sabbath day to satisfy human hunger, despite the fact that such action was contrary to the strict religious practice of the Jews. In reply to the criticism of the Pharisees He said, "Have you not read what David did when he and his men were hungry? He went into the House of God and ate the consecrated loaves, though neither he nor his men had a right to eat them, but only the priests . . . I tell you, there is something greater than the temple here" (Matt. 12:3-6 N.E.B.).

Our worship, our tithing and all the diverse activities of corps life are of utmost importance. Without such devoted support the Army would soon shrivel and die. Yet, when we look at human need about us we feel compelled to say that more is required. We take up our Lord's words and cry, "I tell you, there is something greater than the temple here."

Don't let us imagine that the existence of the Army's widespread social operations carried on so effectively by concerned officers and laymen absolves any of us of personal responsibility for meeting human need. Each corps and each soldier should be a living link with the needs of persons.

Multitudes who require help will never find their way to a social centre or seek out a social worker. You are near them, for it is altogether likely they live not far from where you live. How about that alcoholic, or the mother full of troubles because of a difficult home situation? Will the corps take that paroled convict under its wing, try to get him a job, befriend him and his family? If there is a band of Indians near your town, is the corps doing anything in their behalf? Does the Army's suicide prevention bureau in your city require some assistance? What is your corps doing to reach unchurched

youth? Has aid been extended to that family recently burnt-out? Was comfort brought to the home where a loved one was lost through a traffic accident? How many Salvationists in your corps have gone out of their way to make people of another nationality or colour know they are accepted as equals?

There's no end to the needs in your community if you have eyes to see. And all the while the desperate needs of the whole world press into the living rooms of Salvationists every day through television and radio. We simply can't escape their imperious demands. Nor should we wish to. The truth is that much of the world's ill arises out of failure to adequately meet legitimate human needs wherever they are found.

Probably the most powerful single historical fact that will help shape human destiny over the next fifty years, if God grants us that long, is that most of the world's non-whites are overtly or subconsciously ranged against the white man. A terrifying legacy of hate is being built up. Surely at no time was the ministry of reconciliation on a basis of mutual respect and equality more needed than now.

Added to this is the appalling truth that most non-whites live in condition of poverty beyond the comprehension of the affluent peoples of the West. No wonder the World Council of Churches in its recent assembly at Uppsala in Sweden called upon Western nations to set aside one per cent of their gross national product each year to help have-not countries. If present trends persist, by the turn of the century for every white person who will bring a basketful of groceries home from the shopping plaza on Friday evening, there will be three non-whites whose baskets will be nearly empty.

Much more could be said on these themes, as everyone knows. But just now I shall add only one more word, a relevant quotation from a nineteenth century American preacher, Henry Ward Beecher. "Religion means work in a dirty world," he wrote. "Religion means peril; blows given, but blows taken as well. Religion means transformation. The world is to be cleansed by somebody and you are not called by God if you are ashamed to scour and scrub." If true for the last century, how much more so today!



DRUGS - bane and blessing

3 - Drug Dependence

IN 1964, World Health Organization introduced the term, "drug dependence," to denote the whole problem "arising from repeated administration of a drug on a periodic or continuous basis". The terms "habituation" and "addiction" previously used are now superseded by the more meaningful term "dependence."

Dependence may be psychological or physical or both.

1. *Psychological dependence* is denoted by the fact that a feeling of satisfaction is derived from taking the drug and that a periodic or continuous use of the drug is needed to produce pleasure or avoid discomfort (craving). Restlessness or depression will occur if the drug is withheld but no physical deterioration of health is observable.

2. *Physical dependence* is marked by the fact that the patient will suffer withdrawal symptoms if the drug is withheld—and that increasing tolerance will demand larger and larger doses to produce the desired effect.

The dependence is described under the following generic types: amphetamine-type, barbiturate-type, alcohol-type, cannabis-type, morphine-type.

World Health Organization has laid down that "drug addicts shall be looked upon as patients and treated medically and not punitively". The thesis that drug addiction is an illness and not a moral weakness is favourably accepted by all authorities and is the basis of treatment.

TYPES OF DRUGS THAT ARE ABUSED

Group I—Stimulants, e.g. Amphetamines.

Group II—Sedatives, e.g. Barbiturates.

Group III—Tranquillizers, e.g. Bromides, Librium.

Group IV—Hallucinogens, e.g. Marijuana, L.S.D.

Group V—Narcotics, e.g. Opium, Cocaine, Heroin.

Miscellaneous:

1. *Analgesic drugs*, e.g. Aspirin—Phenacetin compounds.

2. *Caffeine*.

3. *Bizarre substance*, e.g. Airplane glue, gasoline (common in Papua-New Guinea), banana skin.

4. *Alcohol*—The most dangerous drug of all; the most socially damaging; the most freely available tranquillizer.

STIMULANTS

BENZEDRINE, dextedrine, methedrine are members of a series of synthetic drugs called amphetamines, which have pronounced stimulating effects on the general nervous system.

By A. BRAMWELL COOK

B.A., M.D. (N.Z.), F.R.C.S. (Edin.), M.R.C.P. (Lond.), F.R.A.C.S., D.T.M. and H. (Eng.).

Lieut.-Commissioner Cook, now living in retirement in his homeland, New Zealand, was Chief Medical Officer at a Salvation Army hospital in India for many years.

These drugs all cause pronounced psychic effects, including wakefulness and mental alertness, increased initiative and elevation, more enhanced confidence, euphoria or elation, lessened sense of fatigue, talkativeness and increased ability to concentrate.

Indiscriminate use of amphetamines to overcome fatigue and sleepiness or to provide increased energy and alertness is common, particularly among truck drivers, athletes and students.

The first experimentation with drugs is usually with pep pills. Tired housewives often become tempted to take them to brighten their jaded lives and they may be prescribed correctly under medical advice for just such a purpose. Under disciplined medical control, the amphetamines can serve a valuable purpose in overcoming certain mild nervous depressions. But the danger lies in undisciplined consumption of the pills far in excess of the correct medicated dosage.

Students and professional men and business executives frequently have recourse to amphetamines

to relieve tiredness and depression and to enable them to study and work harder.

Methadrine is the drug most commonly used by truck drivers who have to drive long distances all night. The drug enables them to keep awake, keep alert and to see with more clarity. It, however, may affect the judgment and cause reckless driving which may lead to an accident.

Young people in certain areas are taking to drugs as casually as their elders took to drink. They are to be found in most levels of adolescent communities, in the schools, coffee bars, hippy groups and universities.

For many in the lower intelligence group, their only outlet

psychologically disturbed, emotionally insecure and unstable. They turn to drugs of the stimulant group (pep pills) as a release valve for their pent-up frustrations and inhibitions.

Purple hearts (drinamyl) produce a sense of euphoria, a "devil-may-care" attitude to life and can cause hallucinations in large doses. The effects of drinamyl may last up to eight hours. As this wears off, the user becomes morbid and depressed and will do anything—rob, steal or even murder—to get further supplies. Drink potentiates, i.e. increases the effect, and the young teenager who takes purple hearts and then takes a drink is a potential criminal. The higher centres of his brain have become dulled and he has no concept of right or wrong. Even a few drinks may produce this effect, but it is not visibly apparent as in the case of the alcoholic.

Adolescents usually start by taking the drug at weekend parties to produce euphoria and to increase energy and talkativeness. Then, as the desire from the effect increases, the drug is taken mid-week as well, or daily. The system builds up a tolerance to the drug and larger and larger doses are required to get "high" on it. Eventually the habitual user may resort to taking it in liquid form by injection ("spiking") and this may lead to more dangerous drugs.

The use of amphetamine drugs can bring on mental aberrations and it is not unknown for a definite psychosis to develop. Depressive reactions ("coming down" or terrifying hallucinations may develop. Physical health and work capacity suffer from prolonged usage.

Young artists who get "high" on methedrine feel that the drug helps in creative work. But usually their work is of a "bent" quality. No drug can bring out what is not there.

(To be continued)



Before 600 people attending a lacrosse game in the Memorial Arena, Wallaceburg, Ont., Mayor Nigel Savage eulogized the work of Captain Harold Peckford (now at Ingersoll). With them (right) is Superintendent Douglas Frewing, of the St. John Ambulance Association, who presented the Captain with a plaque recognizing "devoted service beyond the call of duty".

ARMY accent

A Canadian looks at Australasia

Questions answered by

**Lieut.-Colonel
John Steele**

1. What is your impression of Australasia?

Vastness! One has to think big in a geographical sense. Australia covers almost three million square miles and over one million of these are in the tropical zone. Its coastline totals 12,446 miles long.

Sparseness! Although almost as big as the United States, it only has 12,500,000 people, 80,000 of whom are aborigines. Australia is a young, vigorous, land of promising tomorrows.

New Zealand is comparatively compact in geography and has only 2,500,000 residents. From north to south it is a beautiful garden of hills and valleys and semi-tropical greenery.

By population contrast, by government statistics, there are 231 million sheep and 26 million cattle in Australia.

2. What is your impression of The Salvation Army in Australasia?

Grand! We have a healthy, vigorous Army and it is marching forward on the feet of the spiritual vitality of its corps life. 2,514 officers and 1,285 centres of work bespeak the growing strength of our forces "down under".

3. In what ways does the Army there differ from the Army in Canada?

In many respects the old song is right, "It's the same old Army all the world over". However, there are differences of emphasis here and there. I like their emphasis on open-air work. I note they use amplifying equipment to carry the spoken word to the greatest distance.

I like also the widespread use of speaker's rostrums at one side of the corps platform, placed so that the speaker can see the maximum number of bandmen and songsters as well as the audience. There is something different, too, about the bigger bands which every Sunday march and counter-march, the timbrelists swinging to the rhythm and drum majors with their maces performing in smart military precision.

The social work of the Army runs along the same lines as in Canada, and special attention has



The writer of the accompanying article, Lieut.-Colonel Steele, sits (right) at the head of a conference table with the Chief Secretary (Colonel E. A. Albiston) and heads of department at the New Zealand Territorial Headquarters.

been given to the housing of the aged in very modern buildings designed for the utmost comfort of the senior citizens, either in self-contained units or the community living plan with central dining room and amenities.

Something unique and different also was to visit the Hodderville Boys Home where fifty boys are in residence on a farm of 2,400 acres, with an employed staff who attend to shepherding 10,000 sheep and 1,000 cows.

4. Are there any striking similarities?

Definitely! In methods, in motivation, in spirit and in objectivity they are very much like us, whether indoors or outdoors on the Master's service. Everywhere one senses that sometimes indefinable, but nevertheless real, "spirit of the Army". Australasian Salvationists are outgoing, warmly hospitable and a most friendly people.

There are sixty-two corps in the two Melbourne City Divisions, and a similar number in Sydney. Imagine a Sunday march review at the Melbourne Congress with thirty-eight corps bands marching past! A great Army!

5. Does the Army there attract young people?

Forty per cent of the residents of Australia are under twenty years of age. This is reflected in the numerical strength of the corps.

I would judge that the strength of the corps life is due to excellent family training of our sterling Salvationists resulting in a high average of youth attendance at corps activities and certainly a great degree of uniform wearing and activity participation. Youth

predominates in the membership of the songster brigades.

I did not hear any youth guitar or other similar musical groups, though they may exist.

6. What was the purpose of your visit, and what did you accomplish?

My visit was in response to an invitation extended by the Commissioners of the Australia East, Australia South and New Zealand Territories for the purpose of holding public relations conferences at territorial, divisional and district levels, including special councils for officers to study the Canadian pattern of administration with regard to Citizens' Advisory Boards and financial campaign organization. This work was similar to that in which I participated in Britain during our Centenary Year.

The accomplishments will be registered by the officers who have shown a very keen interest in the programme outlined. Ac-

tive planning is now in hand in all of the principal cities I visited in support of the progressive territorial policy for extending our public service work wherever possible.

I was greatly impressed by the very high esteem in which we are held by many notable citizens whom I interviewed, especially the warmth of the reception accorded by Sir Robert Menzies, former Prime Minister of Australia. He generously accepted sponsorship of a Citizen's Advisory Board in the City of Melbourne, where he resides, to be formed under his direction.

In that city, also, numerous leading business men were interviewed and a Capital and Red Shield Appeal was launched under their leadership, the first to be organized. The objective was three-and-a-half times the largest total ever received and it appears that this will be oversubscribed.

TAJ MAHAL (Continued from front page)

slave labourers at Agra in the seventeenth century had a vision of the glories of the Taj Mahal and a foretaste of the satisfaction of conducting tourists around it; but Christians have already received the light of the knowledge of the glory of God in the face of Jesus Christ. With St. Paul they glory in the tribulations of this life because they know that it is in these they have the opportunity of revealing the beauty of Christ to the world today.

Far from seeing the existence of suffering as a reason to doubt the omnipotence, the love or wisdom of God, "cross-bearing" has become central to the Christian's

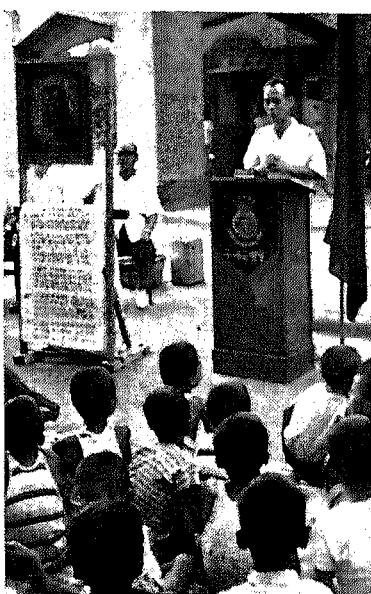
faith, for God's immense and imaginative act in the redemption of the world was centred upon the agony of Calvary.

"I am an incurable person myself, being paralysed, dumb and unable to swallow," writes a polio victim, "but I find living rich with adventures and opportunity. I enjoy life with all its joys and pains."

Nothing, literally nothing (barring his own sin) can separate a man from the exhilarating presence of God in his life here and now. Where there is suffering, there is God. This may still be an insoluble mystery, but of the fact itself there can be no doubt at all.

INTERNATIONAL SURVEY

woman doctor pays debt

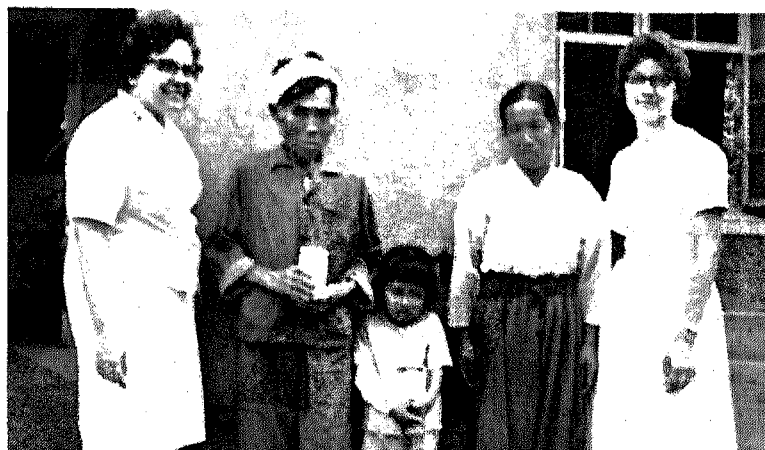


▲ 1

Lieut.-Commissioner Leslie Rusher, Territorial Commander for Korea, records the testimony of Dr. June Kwon.

1. Captain Kim Che, Yong Dong corps officer, speaks to the young people during the daily vacation Bible school graduation exercises conducted in the grounds of The Salvation Army General Hospital, Yong Dong, Korea. 2. The hospital has the only paved area in Yong Dong and the children use it for a game of baseball. 3. Major Ruth Kippax, R.N. is shown with a mother and her eight-month-old twins, who at the time of the photo weighed six and seven pounds respectively. The mother came for free milk for her babies. 4. Major Kippax and Captain Jean Smith, R.N. stand with three patients who have just received protein-enriched milk at the hospital.

▼ 2



▼ 3



▲ 4

WITH all the grace and humility with which she moves on her ministry of healing, Dr. June Kwon, of the Salvation Army hospital at Yong Dong, Korea, recently gave an inspiring testimony. She said, "I am the only woman surgeon in the Yong Dong district. When I arrived at the Salvation Army hospital I met the cold eyes of the people who wondered how on earth a woman could do a great thing like an operation. I was aware also that the district is a centre of old family customs and, according to their old Confucian tradition, women are supposed to stay in the house. So there was a shock for them and a challenge for me.

"I prepared my heart with words such as, 'The promises of God are sure,' and 'God is with me, nothing will disappoint me.'" After I had performed two or three big operations I gained the trust and confidence of the people.

"I was born in North Korea, and, as most Army officers do, my father moved to lots of places. I attended four different schools for my elementary schooling. When the Second World War ceased we were still in North Korea, but we soon realized we were in danger and hurriedly crossed the 'Death Line' to come

to the south, leaving all our goods behind.

"My shoes were very old and worn, and Mum had to make me a school dress out of her old uniform skirt. Then at a young people's day the preaching of Commissioner Herbert Lord (R) touched my young heart and I gave myself to Jesus. The next year at the young people's councils I won the prize for memorization of Scripture.

"Again there was a national emergency. We had to leave school, friends, and home. My two brothers were recruited in the military and I had to carry

on my studies. I applied for the medical college and passed. But how could I manage? For the following six years miracles happened. Commissioner Thos. Wilson (a former Territorial Commander) and a Swedish officer helped me with money and my brothers encouraged me to go on.

"I tried some part-time jobs, studied through the night and lived on cheap rice. International Headquarters arranged to support two Salvationist medical students on condition that they would work for three years at the Army hospital. I passed and was selected as an intern for

the university hospital. There I spent five years residency and married a dentist. Yet I felt obliged to pay back the debt. Many of my college friends had found good positions and I was also approached. But I knew I would not be happy until I went down to the country hospital at Yong Dong.

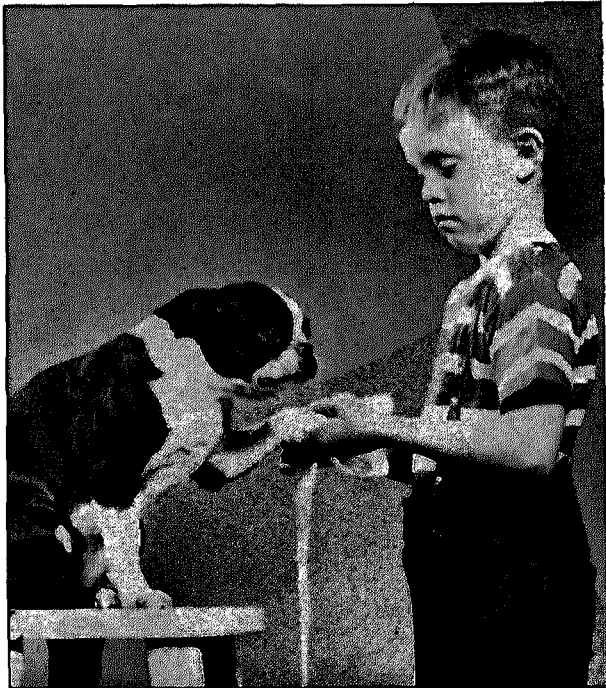
"It was like a Macedonian call, but I knew that by the pathway of duty would flow the river of grace. Yong Dong is a small country centre, and the Army hospital has been established there for a long time. There is also a mobile clinic. Now my debt is paid off. I have served four years instead of three. But soon I may have to join my husband in America. I am thankful for all the help I have received over the years and I dedicate myself afresh to the service of God and the needy people."

IN Christ there is no East or West,
In Him no South or North,
But one great fellowship of love
Throughout the whole wide earth.

Join hands then, brothers of the faith,
Whatever your race may be;
Who serves my Father as a son
Is surely kin to me.

In Christ now meet both East and West,
In Him meet South and North;
All Christly souls are one in Him
Throughout the whole wide earth.
John Oxenham

home page



WOMEN talk



Featuring this week
MRS. CAPTAIN KENNETH DALRYMPLE
Moose Jaw, Sask.

THE SIX STITCHES

☆☆ We had an accident in our family not long ago. While at the park on a picnic our eldest daughter fell off the merry-go-round and cut her chin quite badly. On our way to the emergency ward of the hospital we told her it would probably need stitches. Sure enough when the doctor examined her, he said stitches would be necessary.

After freezing the area and putting in the first stitch the worst was over for Barbara and she became a willing patient. We no sooner arrived home in the car when she was suddenly transformed from a sobbing patient into an enthusiastic celebrity. She was the star of the block! Everyone had to see her stitches. She proudly holds the neighbourhood record, as the boy next door had only two stitches earlier this year, putting her four ahead of him. She could hardly wait for Sunday to come around so everyone at the hall could have a look at her chin.

This incident with Barbara caused me to realize again that all of us at some time are frightened about that which is uncertain. One of the wonderful things about being a Christian is that in every area of our lives, God says "Fear thou not; for I am with thee: be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isaiah 41:10.). May each of us possess that inner peace which is ours when Christ is present in our lives.

FAVOURITE RECIPE

☆☆ It seems as though I have been doing a lot of baking lately, and one recipe

I made recently was very well liked and so I thought I'd pass it on. These little cookies are easy to make and can be frozen until needed; they will also help make the cookie plate attractive.

CHERRY DELIGHTS

1½ cups icing sugar
½ cup butter
1½ cups desiccated coconut
2 tbsp. cream (or canned milk)
2 tsp. vanilla
pinch of salt.

METHOD—Cream butter, add icing sugar and coconut, cream and vanilla and salt. Make into balls with cherry in the centre. Roll in Graham wafer crumbs. Chill.

If you're part Scottish like me, you'll find a half cherry is quite sufficient.

A DIET LIST

The rivers eat away their banks,
The tides devour the sand,
The morning sun drinks up the mists,
The ocean eats the land;
Taxes eat up property,
And pride eats out the soul—
But moths the diet record hold,
Because they eat a hole!

A GOOD PRESCRIPTION

☆☆ A lady who imagined herself to be in much worse health than she really was went to consult a doctor. He was a man of discernment and soon saw how the case stood—that she was well off and thought far too much about herself, and that she magni-

fied her ailments. He said he would give her a prescription, which he wrote on a sheet of paper and placed in an envelope. "Take that home with you," he said, "and if you will follow the instructions regularly, you will soon be quite well and happy."

On reaching her home, she opened the envelope and read these words: "Do some good to somebody every day."

BELONGING

☆☆ Everyone wants to belong to something or other; no one likes to be left on the outside looking in. This was brought home to me the other day listening to the children.

I was busy, and the children wanted a drink of water. They were told to take a glass and get one from the bathroom. (I don't know whether or not your children are like mine, but one doesn't want the one to get anything more than another, and somehow this really shows up when they are getting a drink of water!)

Two of them reached their appointed destination with a glass and quickly shut the door on the youngest. She knocked and knocked, but all in vain, for they refused to let her in. Finally, she called out in desperation, "I'm part of this family, too, you know!"

We all like to "belong", whether it's to a family group or an organization, such as the home league. How wonderful to know we can all belong to the most important group of all—God's family. In 2 Corinthians 6:18, we read, "And I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty".

Ice Cubes Handy Aid for Minor Injuries

YOUR refrigerator contains a handy little aid for minor injuries and irritations in the home, says Dr. Herbert L. Hershenson, of Saskatchewan.

It's the ice cube, of course, found in the freezer compartment of modern refrigerators. It works this way:

For a sliver in a sensitive fingertip, put the tip on ice until

it's numb and lift out the sliver painlessly with a needle sterilized in a match flame.

Sometimes ice can relieve a backache which is due to simple muscular strain.

Put a burned finger in cold water in which a few ice cubes have been floated, or apply ice directly over a burn until the

sting is no longer felt (this keeps down swelling and blisters, too).

Ice helps stop bleeding, both the visible kind and that under the skin from a bruise.

An ice cube held against a wound until a doctor arrives can reduce the danger of infection.

Ice is not dangerous, says Dr. Hershenson, because it refrigerates tissues without freezing them.

Tasty Topics

THE "Beefeaters", England's famed Yeomen of the Guard appointed in 1843 by Henry VII, were rewarded for their services with large allowances of beef.

By requesting that his roast beef be brought to him between two slices of bread instead of on a plate, the fourth Earl of Sandwich created the snack that still bears his name.

MAGAZINE features

John Ough describes military exercises conducted within the Arctic Circle.

NORWEGIAN CAMPAIGN '68

IT was a hard week's day for the men of the Queen's Own Rifles of Canada. First of all, they were flown by long-range Yukon troop carrier from their base camp at Victoria, British Columbia, over northern Canada, Greenland and Arctic waters to northern Norway. There, with round-the-clock daylight making the time interminable, they took part in a week-long military exercise during a period of overcast weather in a rugged region 200 miles within the Arctic Circle.

Designated as Exercise Polar Express the simulated battle conditions were part of the training of international forces who make up NATO's special mobile forces of Allied Command Europe (ACE).

So it was that Canadian, Norwegian and Italian battalions supported by air and land elements from other nations found themselves fighting a gruelling campaign against a particularly tough commando group made up

of units of Great Britain's crack Royal Marines.

With the weather playing its part dead right centre in the character slot to provide lots of sleet, rain and raw winds, the troops manoeuvred through the soggy forests, the thick mud and snowfields, sleeping and eating a little during infrequent opportunities and learning the harsh lessons of war.

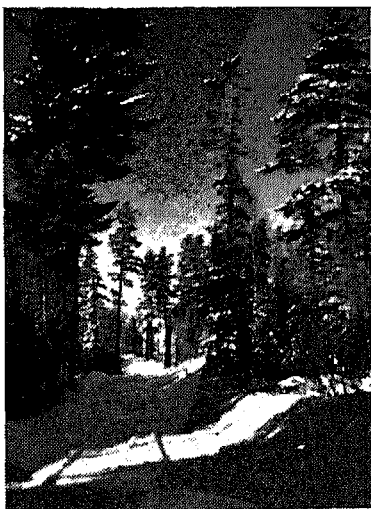
Commanded by Lieut.-Colonel H. C. Pitts, who won his Military Cross in Korea, the main Canadian force in the exercise were 700 men with 100 vehicles of the Queen's Own Rifles who, with other forces, are commanded by Canadian Major-General G. A. Turcot, commander of the ACE Mobile Force. The whole exercise was umpired and observed by senior officers from many nations and was conducted by Norwegian General F. Zeiner Gundersen under the overall direction of British General Sir Kenneth Darling.



Padre of the Queen's Own Rifles of Canada.

So for Canada's hard-hitting, fast-moving mobile forces, more lessons have been learned and a battalion of tough soldiery is just

that much more seasoned against the increasing hope that they will never be needed in the extremes of harsh reality.



FORESTED areas which supply raw material to wood-using industries are also important to society for their recreational and wildlife values. Fortunately, forests are a renewable resource. Tree harvesting does not cause a permanent loss of forest values.

When a mature forest is har-

vested or burned by a wildfire, that area may appear somewhat desolate. However, the desolation lasts only a short while as many ground plants and shrub species will begin to grow very quickly. These plants are quite valuable in preventing soil erosion. Some tree species will also begin growth either from seed or from roots and stumps left in the ground. Many present forest stands originated in this way from a wildfire of 50 to 150 years ago.

A number of areas of good soil could maintain much greater tree growth than they do at present. In areas such as these, a careful watch is kept to see if enough of the commercially valuable tree species, such as spruce and pine, start growing shortly after the logging or burning disturbance.

In some places, a combination of natural factors will cause sufficient numbers of the commercially valuable species to become established. In other places there will be adequate plant growth to prevent erosion, but not enough spruce and pine.

Where there is a shortage of spruce and pine, the department of lands and forests uses one of many silvicultural techniques to ensure an adequate number of these species on each acre.

Since mineral soil is required to supply nutrients to the trees most forest regeneration work begins by clearing the duff and forest litter off the mineral soil. This procedure, called scarification, is done with bulldozers. In some places, the bulldozer blade pushes the litter aside to expose

some mineral soil. In other places the bulldozer pulls heavy chains, or spiked barrels, or bulldozer treads to clear the litter.

Where sufficient spruce and pine are left standing they may supply enough seed to start the new forest. Another way of getting tree seed to the mineral soil is to spread branches bearing cones over an area. A third way is by dropping clean tree seed on a scarified area either by hand or from an airplane.

Where it is economically feasible to spend more money to create a new forest, the tree seedlings will be cultivated in a nursery. A technique of planting very young trees in plastic containers has been developed and this is the method being used in the silvicultural programme.

FORESTS—A Renewable Resource

MUSICAL notes

MUSIC WITH A MESSAGE

by Major Gordon Coles
of London, England



A NUMBER of years ago an airplane in Northern Ontario had to make a forced landing and sent out an S.O.S. While waiting to be rescued, the passengers listened to a broadcast given by the Dovercourt (Toronto) Salvation Army Band. One of them, a young man, became convinced of his need of a Saviour, and, as a Christian companion gladly explained the way of life, a soul was born anew that day.

In New Zealand and Australia, in India, Africa, Europe, the British Isles, the Americas from Atlantic to Pacific coast, millions of men and women of many races come within the influence of this world-girdling music of salvation. It is heard in slum alley and palace courtyard, in prison and hospital, in city streets and village by-ways.

What stories could be told of Salvation Army music! Its strains bring cheer to the downcast and down-trodden, lighten the load of the burdened and attract multitudes to listen to the Army's message. Many a Salvationist-composer cherishes the memory of grateful acknowledgements of spiritual blessings received

through his compositions, consecrated to God's service. And among the hosts who have found Christ as the direct or indirect result of hearing the music are not a few who now, as Army bandsmen, play that same music.

Limited in Scope

For some years Army music was confined to the singing of revival songs commonly in use among people with an aggressive religion. Here and there a harmonium, a concertina, a violin or a cornet was brought out to join with the vocal efforts, but in those days an instrument could not be said to "lead" the singing, for that was so boisterous and strong; nor could one or two instruments as then used be so played as to provide what could be called a proper accompaniment. There was little need to employ any method for rousing or disciplining the public singing. The fervour of General William Booth's helpers was sufficient, under his wise direction, to keep the singing in a healthy state.

But it was early seen that special people with vocal gifts might do good work in other ways than

by participating in the general singing. It seems strange to record the starting of singing brigades several years before the beginning of the Army's great band movement. This, however, is a fact, for at the Annual Conference in London in June, 1874, one of the resolutions passed was this:

"That many of our female converts could be most profitably formed into bands of singers to visit the homes of the people as well as more publicly to sing of salvation."

Singing Groups Originated

Here we have the origin of our singing brigades. At the present time more than one hundred and twenty thousand Salvationists, junior and adult are enrolled as singers of salvation, the majority singing from music in four-part harmony, developing vocal powers and moving forward to true skill in the rendering of soul-saving music.

The need for Army music led inevitably to the formation, in 1883, of a Music Editorial Department. The necessity for sound work in the manufacture of in-

struments and the production of similarity of tone quality and pitch led to the establishment in May, 1889, of an Army instrument factory.

Much of the Army's music is composed and arranged by the staff of the Music Editorial Department, but not by any means all. Musical contributions arrive from Salvationists in many parts of the world—India, Australia, Sweden, Switzerland, New Guinea, the United States of America, Canada and other lands.

Truly international, the music printed in the *Band Journal* goes out again to the wide world in one international language, played by over fifty-three thousand and senior and young people's bandsmen. Salvationist musicians play no other music than that supplied to them through this medium.

They have together provided a remarkable example of the concentration of powers on the Army's aim of using music for the glory of God and the salvation and uplifting of the people.

Band Weekend

CORNET soloist Bandsman Deryck Diffey, of Hamilton, Ont., was guest for band weekend at St. John's Temple, Nfld. (Major and Mrs. Wm. Davies). He arrived in time to give instruction to the young people's band at their Friday evening practice and conducted a band clinic after a band supper on Saturday evening, when past members of the band joined the present section as well as their bandsmen neighbours of St. John's Citadel Corps.

The Citadel Band also united with the Temple corps sections for a Sunday afternoon musical festival. The final meeting of the weekend was another musical gathering featuring various corps sections and soloists. Mr. N. Ray Wight was the chairman. Bandsman Diffey, who was accompanied at the pianoforte by Bandsman Frank Hallett, took part in every meeting during the weekend and was also featured at the graduation exercises at Dawson Elementary School on Tuesday.



From the rooftop, three young Swedish bandsmen publicize the opening of a new Salvation Army centre in Stockholm.



Commissioner and Mrs. C. Wiseman

Toronto, Sat.-Sun., Sept. 14-15 (Cadets' Welcome); Winnipeg, Thurs.-Sun., Sept. 19-22 (Manitoba and North-West Ontario/Saskatchewan Congress); Winnipeg Harbour Light, Mon., Sept. 23; Burlington, Sat.-Sun., Sept. 28-29; Kingston, Sat.-Sun., Oct. 5-6.

Mrs. Commissioner C. Wiseman

Toronto Isabel and Arthur Meighen Lodge, Sun., Sept. 15.

Colonel and Mrs. L. Russell

Toronto, Sat.-Sun., Sept. 14-15 (Cadets' Welcome); House of Concord, Sun., Sept. 22 (a.m.).

Colonel and Mrs. L. Pindred

Orillia, Thurs., Sept. 19; New Liskeard, Fri., Sept. 20; *Timmins, Sat.-Sun., Sept. 21-22; Kirkland Lake, Mon., Sept. 23; North Bay, Tues., Sept. 24; *Burlington, Sat.-Sun., Oct. 5-6.
*Mrs. Pindred will not accompany.

Mrs. Colonel L. Pindred

West Toronto, Sat.-Sun., Sept. 21-22.

Colonel and Mrs. George Higgins: Corner Brook Temple, Sun., Sept. 15 (a.m.); Corner Brook East, Sun., Sept. 15 (p.m.); Deer Lake, Mon., Sept. 16; Springdale, Tues., Sept. 17; Grand Falls, Wed., Sept. 18; Botwood, Thurs., Sept. 19; Windsor, Fri., Sept. 20; Hare Bay, Sun., Sept. 22 (a.m.); Gumbo, Sun., Sept. 22 (p.m.); Lawisport, Mon., Sept. 23; Twillingate, Tues., Sept. 24; Gander, Thurs., Sept. 26; Glovertown, Fri., Sept. 27; St. John's,

Temple, Sun., Sept. 29 (a.m.); St. John's Citadel, Sun., Sept. 29 (p.m.); Kitchener, Sat.-Sun., Oct. 12-13.

Colonel and Mrs. Frank Moulton: West Toronto, Sun., Sept. 15.

Lieut.-Colonel and Mrs. Morgan Flannigan: Picton, Sat.-Sun., Sept. 14-15.

Lieut.-Colonel and Mrs. William Poulton: Toronto Harbour Light, Sun., Sept. 15.

Lieut.-Colonel and Mrs. H. G. Roberts: Collingwood, Sat.-Sun., Sept. 21-22; Fort Erie, Sat.-Sun., Sept. 28-29.

Brigadier and Mrs. Thomas Elwood: Belleville, Sun., Oct. 6.

Brigadier and Mrs. Cyril Fisher: Oshawa, Sun., Sept. 29.

Mrs. Brigadier Cyril Fisher: Owen Sound, Sun., Sept. 22.

Brigadier Doris Fisher: St. Thomas, Sat.-Sun., Sept. 14-15; Donforth, Sun., Sept. 29.

Brigadier and Mrs. Leslie Titcombe: Nanaimo, Sat.-Sun., Sept. 21-22.

TERRITORIAL EVANGELISTS—

Major and Mrs. George Clarke: Fredericton, Sun.-Sun., Sept. 15-22; Saint John, Tues.-Wed., Sept. 24-25.

Captain William Clarke: St. Georges, Sat.-Fri., Sept. 14-20; Somerset, Sat.-Fri., Sept. 21-27; Cedar Hill, Sat.-Sun., Sept. 28-29; Red Deer, Sat.-Thurs., Oct. 5-10; Alberta Congress, Sat.-Mon., Oct. 12-14.

OFFICIAL GAZETTE

TERRITORIAL HEADQUARTERS
ADMITTED TO THE LONG SERVICE
ORDER—
Major José Garcia.

Clarence Wiseman

Territorial Commander.

PROMOTED TO GLORY—

Brigadier Harvey Legge, out of Grand Bank Corps, Newfoundland, on June 25, 1929, from Toronto, Ontario, on August 16th, 1968.



**DUETS?
QUARTETTES?
We have**

ALBUMS FOR INSTRUMENTAL GROUPS

- # 1—Quartettes for 2 cornets, horn, euphonium with score90
- # 3—Orchestral music—2 violins, cello, double bass, flute, 2 clarinets, 2 cornets, euphonium and piano90
- # 4—Quartettes—2 cornets, horn, euphonium with score90
- # 6—Four quartettes—1st and 2nd cornets, horn and euphonium90
- # 7—Quartettes for cornet, horn, baritone, euphonium—separate score90
- # 8—Quartette for cornet and trombone90
- # 9—Quartettes for 3 trombones, bass trombone with score90
- # 12—Cornet duets with piano accompaniment, 8 air varié and songs—separate copies 1.50
- # 16—Quartettes for 2 cornets, horn and euphonium, easy grade—separate score90
- # 17—Four quartettes for 2 cornets, horn and euphonium—separate score90
- # 20—12 duets for 2 cornets, cornet and horn, cornet and euphonium. Played without piano accompaniment90
- # 22—Four quartettes, 2 for 2 cornets, horn and euphonium, 1 for cornet, horn, baritone and euphonium, 1 for cornet, horn, trombone and euphonium90
- # 23—Eight duets for 2 cornets, 4 duets for cornet and euphonium. Played without piano accompaniment90
- # 26—Arranged for cornet, flugel horn, baritone, trombone, or euphonium in Bb with piano accompaniment90

When sending payment with order please include enough to cover postage and insurance.

The Trade Department, 259 Victoria St., Toronto 2, Ontario.
Monday - Friday 9:00 a.m. to 4:30 p.m.
Saturday 9:00 a.m. to 11:45 p.m.

A Welcome to The "Undaunted" Session of Cadets

Conducted by the Territorial Commander and
Mrs. Commissioner C. D. Wiseman

Supported by the Chief Secretary and
Mrs. Colonel L. Russell

BRAMWELL BOOTH TEMPLE, TORONTO

Saturday, September 14th

7:30 p.m. — GREAT WELCOME MEETING

Also welcome of "Evangelists" Session on return
from summer appointments

Sunday, September 15th

11:00 a.m. — HOLINESS MEETING

3:00 p.m. — FESTIVAL OF PRAISE

7:00 p.m. — SALVATION MEETING

You are invited to pray for and plan to
attend these gatherings.

Do you know where these are?

The Salvation Army will assist in the search for missing relatives. Please read the list below, and if you know the present address of any person listed, or any information which will be helpful in continuing the search, kindly contact the Men's Social Service Secretary, 20 Albert Street, Toronto, marking your envelope "Inquiry".

BALDWIN, Russell Lloyd. Age approximately 47. Born in Redcliffe, Alberta. Fair complexion; blue eyes; fair hair. Parents divorced. Last heard from in 1946, when he was working for the C.P.R. His son, Russell George Baldwin, age 23, seeks him. 68-386

BEST, Charles. Born about 1885, in England. Father—John Charles Best, mother—Jan Best (née Tellam). Was chauffeur-valet. Last known place of employment was in Quebec. Last known place of living was Clearwater Beach, in Florida, U.S.A. (about 1944). Was married approximately 1906 and had son, Cyril and daughter, Laurie, who would be in their early sixties. A nephew inquires for him and for his children or grandchildren. 68-302

CHINN, Charles and Richard, or their relatives. Being sought by brother Gilbert Henry Chinn, of England. Approximate ages 65 and 62. Last known to live in London, Ontario. They have a sister, Mrs. Charles Embling (Kate), who, when last heard of in 1935, was living in Michigan, U.S.A. 68-101

FITZGERALD, Richard Nelson (Duke). Born February 7, 1941, in Belleville, Ontario. Parents Albert and Alice Mildred Fitzgerald. Has worked at service station and has lived in fairly recent months in Belleville, Peterborough, Montreal, Albany, Texas, California, Vancouver, Victoria and Powell River (lumber camp). When last seen by his parents was in Victoria, B.C. (1965), and then said he was going to Nanaimo, B.C. Parents anxious as to his whereabouts and general well-being. 68-161

PLEKOL, Terje George. Born March 3, 1924, in Norway. Parents are Terje and Kristine Plekol. Has been out of contact with his home for over a year. Promised to send his new address. Letter to Tungsten, N.W.T. was returned. Parents received Christmas card from Vancouver, B.C. 18-836

HAYWARD, Douglas Joseph. Born November 24, 1946, in St. John's, Nfld. Single. Parents: Francis and Anne Hayward. For past 1½ years, all letters written him have been returned. Parents are concerned as to his well-being and whereabouts. His Social Insurance Number is 105-246-904. The family desire he come home. 68-392

JACKMAN, Robert (Bob). Born May 9, 1934, in St. John's, Nfld. Mother—Mrs. Madeline Jackman. Last heard from in 1965, when he was said to be in Halifax, N.S. Was butcher by trade. Mother desires to locate. She heard he was working in mines in Kirkland Lake, Ontario. 68-365

LUXTON, Charles (Chuck). Born September 22, 1929, in Montreal, Que. Parents: Frederick and Beatrice Luxton (née Ramfey). Separated from wife, Margaret (née Walker). Has a speech impediment. I.B.M. operator. Last known to work and live in Calgary, Alberta. Sister, Mrs. Jean McGuire is anxiously inquiring. 68-293

McNAMARA, Frank. Born October 2, 1924, in Penetanguishene, Ontario. 6' tall; 170 lbs.; medium build; scar over left cheekbone. Because of injury received in work, he walks with a limp. Was a carpenter on Trent Canal project but may also play in a dance band. When last heard from in February of this year, was at a hotel (Embassy)—Port Dalhousie, Ontario. Mother very ill and keeps calling for him. Sister at her cottage in Penetanguishene enquires. 68-384

MINAHAN, Michael John. Born in Bombay, India on July 3, 1923. Served in Indian Army Ordnance with the rank of Major. Returned to Ireland in 1946 and believed he came to Canada in 1947. His son, Michael John James Minahan, seeks him. 68-324

PYKE, Daniel Joseph (Danny). Born October 13, 1948, in Toronto, Ont. 5' 5½" tall. 138 lbs. Studied welding in Vocational School, Sydney, N.S. Left home April 11, 1968. It is believed he is in Saskatchewan. Parents wish him to know "all is well" and are anxious to hear from him. Please make contact with home, near-by Salvation Army officer or this office. 68-402

SCOTT, Ronald. Born May 18, 1916, in England. Last heard from by telephone April, 1961, when he was in Prince Albert, Sask. Served in Air Force, Reg. No. R. 91648. Sister, Mrs. Joseph Henderson, most anxious to hear from him. Please communicate. 68-394

SMARTT, Frederick Noel. Born September 22, 1906, in Belfast, Ireland. Was a costing clerk and garage mechanic. Marital status unknown. Lived in Willowdale, Ontario. To Canada in January, 1967. His father enquires. Mother is very anxious for news. Please write them and us. 68-359

WORTHINGTON, Bryan. Born November 15, 1931 in Bolton, Lancs., England. Marital status unknown. To Canada 1956/57. Last heard from June 17, 1962. Has been waiter and construction worker. Has had several addresses in Vancouver, B.C. area. Mother is not well and is worried about him. 68-167

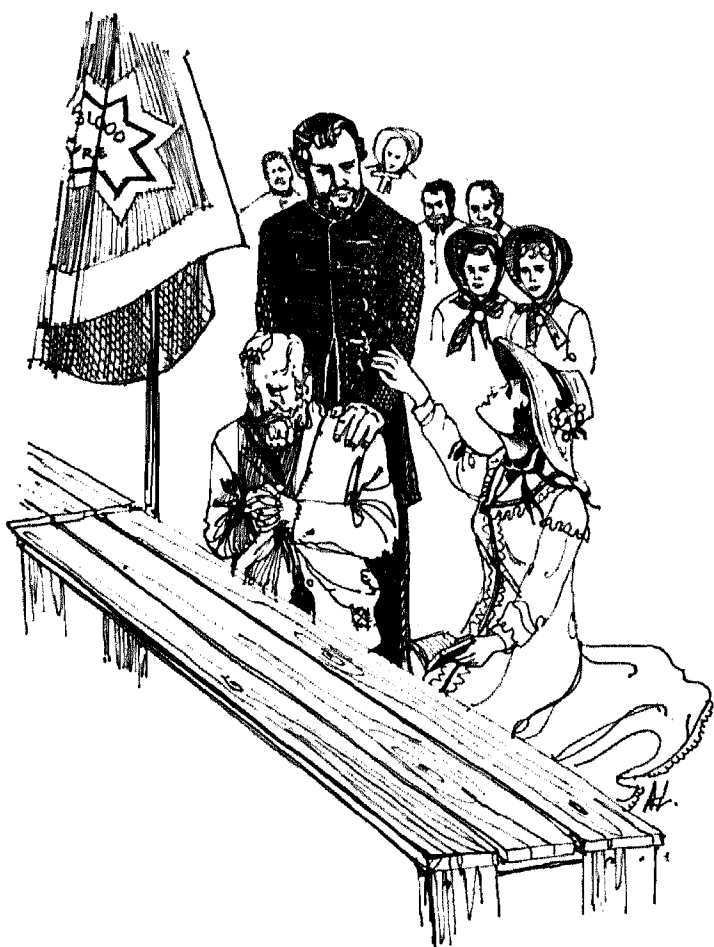
NOTES IN PASSING

A baby boy, John Oliver, was welcomed into the home of Captain and Mrs. Len Pearo of Woodstock, Ont., on August 16th.

* * *
Captain Gilbert Fowler, Provincial Headquarters, Nfld., wishes to express his appreciation to the many friends who have remembered him and his family in the recent death of his father.

4 — BOTH SEEKING THE SAME LORD

And this word it reaches nations;
Not the learned or rich or clever
Only shall by Him be rescued.
Oh, praise God, 'tis "whosoever".



She lifted her tear-stained face and glanced at the awful specimen. Then she reached out her hand and touched the Captain. "Leave him alone", she whispered entreatingly: "Leave him alone, we are both seeking the same Lord!"

THIS particular story came to pass at a time when we had begun to pride ourselves—God forgive us!—that our corps was so nicely respectable, different from those around about. There was one over the hill with a "lot of scallywags" in it; we heard that their meetings would often be a regular riot of choruses and testimonies and hand-clapping, with never a "real address". Of course, we had testimonies, plenty of them, but always of the decorous sort. There was another corps to the west of us, a struggling little concern, and none of us would have been surprised to hear that Headquarters had decided to close it.

We rather plumed ourselves that we had come through years of rioting and opposition. As I have told you, there were times when no soldier of the corps could safely go abroad alone, and even in company not with much assurance. Night after night we had been assailed in a cruel manner until, so it seemed, the violence of the mob had called out the sympathy of a certain aristocratic section of the townspeople, who had thrown in their lot with us and gloried with us in sharing in our persecutions.

With the presence among us of these "Upper Ten" individuals,

we began to feel "swellish". I have told you of the clergyman who shared our fight for the flag. He was, perhaps, a better Salvationist than some whose names were on the roll; he suffered for months because of the rough usage he received at the hands of the mob who could not distinguish between "regulars" and "irregulars". Another of our upholders—he afterward became a local officer and died in the fight—was a retired tea-planter. His coming among us gave quite a "tone" to the corps. How little, though, some of us treasured the sacredness of his holiness meeting testimonies, or understood why, at the close of the selfsame meeting, he would be seen kneeling at the "table".

There was a gentle, gracious woman—her establishment took high place among the fashionable salons of the town. She went in and out among us with a sweet evenness which tempered many a corps breeze, and when she gave up all to become one of Mrs. Bramwell Booth's pioneer band of rescue officers we thought that our leaders ought to be mightily grateful to us for allowing her to do so.

However, the Old Corps is most lovely in my remembrance because of the crowd of out-and-

out sinners who joined up with us — thieves, drunkards, scamps and worse. But even these, bless them! as soon as they linked up with us, seemed to get toned up as they began to wear uniform; and I can tell you, done and said all, we presented a pretty good picture on inspection days. It came to this with a few of us young folk that we were not too keen on getting these worst-of-all into the ranks; we wanted them all trimmed and tidied before they became one of us. I am not saying that our shortcomings took the form of "titivating" the uniform but we were in grave danger of becoming a Mission to the Upper Ten.

The Lady Pleased

There was one lady whose presence in the meetings always pleased us. She was an aristocrat! She would arrive at the hall by carriage-and-pair, and, preceded by her footman carrying a cushion for her relief from our hard, wooden forms and followed by her maid, would make a gracious progress up the hall to the seat which the footman had carefully selected. Then she would give instructions as to the time the carriage was to return, and the breeched flunkey would make his way down the aisle to an accompaniment of the cheers of the back-seat roughs who tried to "swipe" his shiny cockaded hat. We were tremendously elevated when Lady B—— made her appearance and, instinctively, would sit up prim and straight on the platform and hope she had taken note accordingly.

And just across the aisle, always nearby the stove, where his odours became emphasized and intensified, sat "Dirty Jimmy". He was horrible! Stinking, unwashed, ragged and verminous. There he would crouch, huddled up to the fire as near as he could get, rubbing and scratching himself in a way that was epidemical.

pled, bedridden and "slummy". Why he continued to come to the hall puzzles me, for he had scant welcome.

"Leave Him Alone"

One Sunday evening Lady B—— came to the Penitent-form. A sudden quiet descended upon us, and when "Glory" Sam started to pray in his usual "praise-the-Lord" fashion, the Sergeant-Major said, "Hush!"

And then, just then, Dirty Jimmy took it into his head to come. He lurched from his seat near the stove and also knelt at the Penitent-form. Lady B—— was only a few inches from where he knelt. His tears were making streaks down his grimy cheeks and wetting the bench, and his odours were rising.

"Move along, Jimmy", said the Captain, anxious that the second penitent should not be too near the first. "Kneel here," he said.

Lady B—— lifted her tear-stained face and glanced at the awful specimen in such proximity. She reached out her daintily gloved hand and touched the Captain. "Leave him alone", she whispered entreatingly; "leave him alone, we are both seeking the same Lord!"

Dirty Jimmy lifted his grimy face and looked at her. "Thank you for saying that, lady", he said, "and I've found 'Im. 'E's the same God for both of us. I 'ope you've found 'Im, too, lady!"

I suspect that that night Jimmy had his first wash in years. He took on a completely fresh style within a few weeks, and became quite a respectable soldier of the corps. His wasted, sin-shrunken body never entirely lost the effect of years of neglect, and he was laid away in the cemetery at the foot of the hills to the tune of the Army Band, with Lady B—— as one of the mourners.

But after all these years I still feel the rebuke of those whispered

The Old Corps

by EDWARD H. JOY

Getting near our stove was about the only place he could be sure of being warm. He had a way, poor, lonely, degraded fellow, of trying hard to make friends with us, but very few responded, especially of the younger generation.

None of us, so far as I recall, took the trouble to find out where he lived, except the Captain. It was somewhere in the old part of the town, among the hovels which have long since yielded to public improvements, and in a quarter into which no Salvationist could go without police protection. His only relative was his old mother—crip-

words, reaching me as I knelt within hearing of the Penitent-form: "Leave him alone; we are both seeking the same Lord!"

Any reader wishing to accept Jesus Christ as Lord and Saviour, or desiring help on any moral or spiritual problem, is invited to speak to the next uniformed Salvationist he may meet, or write to: The Salvation Army, 20 Albert Street, Toronto 1, Ont.